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DISSERTATION

ON

BUCHADNEZZAR'S
DREAM:

SHOWING THAT THE KINGDOM SPOKEN OF BY DANIEL THE
PROPHET WAS NOT SET UP IN THE DAYS OF THE
APOSTLES; AND THE ORDER OF THE KING-
DOM SET UP THEN EXPLAINED.

ALSO:

THE RISE AND FAITH OF THE MOST NOTABLE ORTHODOX
SOCIETIES OF THE PRESENT DAY,

TOGETHER WITH

A SYNOPSIS OF THE ORIGIN AND FAITH OF THE CHURCH OF
"LATTER-DAY SAINTS," COMPARING THEIR FAITH
WITH THE FAITH OF OTHER SOCIETIES.

BY

W. I. APPLEBY, MINISTER OF THE GOSPEL.

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TO THE READER.

HAVING been frequently solicited, by several of my friends, to publish, in pamphlet form: "A Dissertation on Nebuchadnezzar's Dream, and the Kingdom spoken of by Daniel, and the order of the Kingdom of God set up in the days of the Apostles; also, a Brief View of the Rise and Faith of the most popular Orthodox Societies of the present day; together with the Origin and Faith of the Church commonly called "Mormons," and after mature reflection I have come to the conclusion to undertake and perform the task; and I hereby present the same to the candid and impartial reader to investigate and peruse the following pages, and to make allowances for all incorrect phraseology and ungrammatical composition, as it is not my object to "tickle the ear" or "please the fancy," but to search after eternal truth, and lay the same before my fellow-men; that if they have embraced or believe erroneous doctrines, they may throw them aside, and embrace truth, (if I should succeed in laying it before them according to the scriptures) which will conduce to their happiness here, and also in eternity. With these remarks, I submit the same to a discerning and impartial public.

THE AUTHOR.

Recklesstown, Burlington Co., N. J.,

August 6, A. D. 1844.

DISSERTATION

ON NEBUCHADNEZZAR'S DREAM.

"And in the days of these Kings, shall the God of Heaven set up a Kingdom which shall never be destroyed; and the Kingdom shall never be left to other people, but it shall break in pieces and consume all these Kingdoms and it shall stand forever."—DAN. ii. 44.

VARIOUS and many are the opinions and conjectures of theologians, who have wrote, commented, and expressed their sentiments in days that are past and gone, and also of the present day, concerning Nebuchadnezzar's dream as recorded in the second chapter of the Book of Daniel; and of the Kingdom spoken of by the Prophet, in the forty-fourth verse of the same chapter, which I have selected for a text. But however much they have varied, in tracing up the rise and fall of the different Empires, and Kingdoms, they have universally arrived at the same conclusion, that is, the Kingdom referred to by Daniel was set up in the days of Christ, and his Apostles.

But I shall endeavour to prove from history and holy writ, that such was not the case, Daniel says expressly, that God had made known to the King, "What should be in the *Latter Days*," (v. 28) And let it be distinctly understood that when the Prophets or Apostles spoke of "*These Last Days*," "*These last times*," they had direct reference to the time in which they were then living: but when they spoke of a future period, they expressed it, by "*The last days*," "*The latter days*," &c., see Jer. xxx. 24, Micah iv. 44. It is by taking the scriptures in their most literal sense, and making a right application of them, assisted by the spirit of truth, that we shall ever be able to understand or comprehend their literal meaning. Some people are so overwise that where it is recorded "*thus saith the Lord*," &c., say they it does not mean that, it means something else. Hence the discords of the present religious world. But if all would take the admonition of the Apostles, all religious animosities and jealousies would cease, and every where, each would meet a brother and a friend; Paul says, "whatever was written aforetime was written for our learning,"—hope, &c., and how can we learn of a thing we cannot understand? or how can we hope except we know what to hope for? For my own part I prefer Peter's mode of interpreting scripture, so far preferable to all others that I here insert it. "*Knowing this first, that no prophecy of the scripture is of any private interpretation; for the prophecy came not in the old time by the will of man, but holy men of God, spake as they were moved upon by the Holy Ghost*," II Ep. Peter, i. 20, 21. Here is the rule of the inspired Apostle, how true and simple it is. The scriptures themselves being the best interpreter, for we perceive all the Prophecies that have had a fulfilment, have been fulfilled to the very letter according to the most literal meaning of words and sentences. When the Lord told Noah to build an ark, he did not understand him to have reference to a wagon, or Moses to go down into Egypt, he did not understand he should go to Jericho, or Lot when he was warned to flee from Sodom *into* the mountains; suppose he had been as wise as some of the commentators of the present day; he would have answered Lord, I am safe enough, and secure here, for *into* means "*near by*," "*close to*," "*round about*," and if this is the true definition I am not afraid, but Noah had not been inducted into this modern scheme of spiritualizing, which is so prevalent in the present day.

Therefore we must judge the future by the past, and take the scriptures as they are, and apply them accordingly. In investigating the scriptures I find three kinds of teachings, (*i. e.*) "Historical, Prophetical, and Metaphorical." When we read the Historical part, read it the same as we would any other history, and prophecy, where "*thus saith the Lord*," believe it as it is written, for recollect Peter says, "No Prophecy is of any private interpretation," (*i. e.* no spiritualizing) and when we read parables or metaphors, believe them as such and apply them to the things they were designed to convey, and never let us apply things to ourselves that do not belong to us. For instance we are very apt to apply the Epistles of the Apostles to our own situation, when they no more belong to us, nor apply to us, than the Message of the President of the United States would apply to a Russian. The Epistles of the Apostles were all wrote and directed to the Saints of God that had been brought into the church of Christ by the preachings of the Apostles, and been initiated into his kingdom by them, and the Elders of the Church, holding the authority, (the Priesthood) to administer in the ordi-

nances of the same. Paul tells us what order of things they had embraced, which was, "faith, repentance, baptism, the laying on of hands, the resurrection of the dead, and eternal judgment," Heb. vi. 1, 2. "To visit the fatherless and the widows in their affliction, and keep themselves unspotted from the world," James i. 27. But before they received the initiating ordinances they were "foreigners and aliens" to the household of God. The Epistles would not apply to the world, only those that had obeyed, as Paul says, "The form of doctrine that was delivered unto them;" and if we have not obeyed the same form, they will not apply to us; but if we have, and have been inducted into the church of God by the same laws, same authority (*i. e.*, the Priesthood), then all the blessings and privileges that are promised to them will apply to us, and not without.

But lest I should intrude too far on the reader's patience, with prefatory remarks, I shall leave them and endeavour to investigate the subject matter I have taken in hand.

Babylon, the most ancient and renowned city of the world, was pleasantly situated on the bank of a majestic river, a branch of the Euphrates, that ran through the city, and flowed through the plains of Shinar, near where the Tower of Babel once stood. It was laid out four square, and surrounded with a wall upwards of three hundred feet high, and sixty miles in circumference; having an hundred gates of brass, with bars of iron; twenty-five gates on each side, which opened to streets, running through the city, a distance of fifteen miles; thus forming the whole city into exact squares of equal size. In the midst of these squares were beautiful gardens, adorned with trees and walks, diversified with flowers of varied hue; while the houses were built upon the borders of the squares, directly fronting on the street. In the midst of this great City, sat Nebuchadnezzar, the King, whom the Lord by the mouth of Jeremiah calls his servant, to execute his Judgments upon the Jews for their transgressions, Jer. xxv. 9. The Jews were reduced to subjection by him, their city, Jerusalem, was burned, together with their temple their princes, nobles, and people were carried to Babylon, together with all their holy things. All the particulars of this destruction and captivity were distinctly foretold by Jeremiah, and the time of its continuance, viz: seventy years. After the conquest of Jerusalem this mighty monarch marched his army against Tyre, the City of Merchants, subdued that: And finally, trace him executing the Lord's vengeance and anger against Egypt, viz: the kings of the Philistines and Askelen, Azzah, Ekron, Edom, Moab, Ammon, and Dedan, Tema and Buz, and the kings of Arabia, and of Zimri, and of Elam, and of all the kings of the Medes, and all the kings of the North. Having subjugated all the Kingdoms far and near, he returned to the Royal City of Babylon. There he sat enthroned in royal splendour and magnificence, and swaying his sceptre over all the then known kingdoms of the world, he was thinking upon his bed, *what should come to pass hereafter*, what should be the future success of his family and kingdom, and that according to the course of nature, he must soon resign this mortal coil to its mother dust, and his fame and glory be eclipsed by some one that might take the spoils which he by his conquests had already acquired. He fell into a deep sleep; he dreamed something to the purpose of his waking thoughts which astonished him, but he could not rightly understand it. The dream affected him strongly at the time, but awaking in confusion, he had but an imperfect remembrance of it. He called therefore for the magicians and

astrologers, and imperiously demanded of them upon pain of death, "to make known unto him both the dream and the interpretation thereof." They answered him, that no king had ever required such a thing, and that God alone, whose dwelling is not with flesh, could disclose it." For this cause he was angry, and commanded to destroy all the wise men of Babylon," and they sought Daniel and his fellows, (captives of Judah) to be slain. Then Daniel and his fellows prayed to the God of Heaven; and the dream, together with the interpretation was given to Daniel in a night vision. He blessed the God of Heaven. He comes before the King and tells him. "There is a God in Heaven that revealeth secrets, and he has made known to the King Nebuchadnezzar, what shall be in *the latter days*." "Thou O King, sawest, and behold a great image stood before thee, whose head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet and toes, part of iron and part of miry clay. Thou beheld, till a stone was cut out of the mountain without hands, which smote the image upon the feet, which were part of iron, and part of clay, and brake them in pieces; then was the iron, the brass, the silver, and the gold, broken to pieces together, and became as the chaff of the summer threshing floor; the wind carried them away, that no place was found for them; but the stone which smote the image became a great mountain and filled the whole earth." "This is the dream," said Daniel "and we will tell the King the interpretation."

"Thou, O King, art a King of Kings; for the God of Heaven hath given thee a Kingdom, power, strength, and glory. And wheresoever the children of men dwell, the beasts of the field, the fowls of the heaven, hath he given into thy hands, and hath made thee ruler over them all." "*Thou art this Head of Gold.*" "And after thee shall arise another Kingdom, inferior to thee, and another third Kingdom of brass, which shall bear rule over all the earth. And the fourth Kingdom shall be strong as iron; for as much as iron breaketh in pieces and subdueth all *things*: and as iron breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the Kingdom shall be divided: but there shall be in it, of the strength of the iron, for as much as thou sawest the iron mixed with miry clay. And as the toes of the feet *were* part of iron, and part of clay so the Kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay they shall mingle themselves with the seed of men; but they shall not cleave one to another; even as iron is not mixed with clay. And in the *days of these Kings* shall the God of Heaven set up a Kingdom, which shall never be destroyed and the Kingdom shall not be left to other people, but it shall break in pieces, and consume all these Kingdoms, and it shall stand forever. For as much as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces, the iron, the brass, the clay, the silver and the gold; the great God hath made known to the King, what shall come to pass hereafter; and the dream is certain and the interpretation thereof is sure."

Thus we see it pleased the God of Heaven to roll back the curtain of futurity, and to present before the King, in a vision of the night, at one view, the history of the world, even down to the consummation of all things. And in this great view of the subject as given by Daniel, we have presented before us in succession: 1st. The Kingdom of Nebuchadnezzar; 2d. The Medes and Persians, who took Babylon from Belteshazzar and reigned over all

the earth; 3d. The Greeks under Alexander, who conquered the world and reigned in the midst of Babylon; and 4th. The Roman Empire, which subdued all things; 5th. Its division into eastern and western empires, and its final breaking or subdivision into the various Kingdoms of Modern Europe, represented by the feet and toes, part of iron and part of clay. And lastly, we have presented before us an entirely new Kingdom, organized by the God of Heaven, *in the last days*, or during the reign of these Kings represented by the feet and toes. This last Kingdom is never to change masters, like all the Kingdoms which had gone before it. It was never to be left to other people. It was to break in pieces all these Kingdoms and stand forever.

“Thou art this head of gold.” Thus the Babylonish Empire under Nebuchadnezzar, was the first Kingdom; after his death it fell to his son Belshazzar, and in a few years it was overcome by the Medes and Persians. For as the impious Belshazzar was drinking himself drunk with his wives and concubines out of the golden vessels his father had taken from the Temple of Jerusalem, a writing appeared on the wall of the palace which caused him to quake, and his knees smote together for fear. Daniel the Prophet was called in to interpret the writing, who informed the King, that he was weighed in a balance and found wanting, and that his Kingdom was given to the Medes and Persians.” The same night was the thing fulfilled, for Cyrus (who is termed the Lord’s anointed, Isa. xlv. who was son of Cambyses, King of Persia, and son-in-law of Cyaxares his uncle King of Media, whose powers were united under Cyrus; who succeeded and united both crowns by marriage,) had pitched his camp before the mighty and majestic walls of the renowned city of Babylon, and by turning the course of the River, he and his army marched under the walls of the city, in the dry bed of the river, and took possession of the city.

Having subdued this great monarchy, he seated himself upon the throne of Kingdoms, and ruling over one hundred and twenty Provinces, and becoming familiar with Daniel no doubt, and introduced to the Jewish record; he was made acquainted with the mysteries of his triumphs, and saw that God, (which he nor his fathers, knew) had girded him. Accordingly he issues a command for the Jews to gather to Jerusalem, and build their city and temple: Ezra, i. 1, 2, &c. Hence this is the second Kingdom, and will apply to the “*heart and arms of silver*,” of the image. After Cyrus, and his son Cambyses, Darius the son of Ahasuerus, took the Kingdom, to which had been added seven more Provinces, making in all 127: See Esth. i. 1.

We now come to the “*Third Kingdom*.” It is universally admitted that Alexander the Great (son of Philip, King of Macedon) subverted the Persian Empire. The Kingdom therefore that succeeded to the Persian, was the Macedonian, and it was fitly represented by his “*thighs of brass*,” for the Greeks were famous for their brazen armour.

Alexander having marched east, west, north, and south, making conquests wherever he went, at last conquered Babylon, put an end to the Persian Empire, and established the Grecian or Macedonian Empire on its ruins.

“*His legs of iron*,” interpreted by Daniel, the fourth kingdom, should break and destroy all the former Kingdoms, and it is very well known that the Romans overcame and subdued the Macedonian Empire, carried their conquests throughout the then known world, and became, as the Roman historians delighted to call her, “*terrarum orbis imperium*,” *the Empire of the whole world*.

"*The Kingdom was to be partly strong and partly broken,*" and so it was with the Roman Empire. It soon began to be racked and defiled with a mixture of barbarous nations, (Goths and Vandals) weakened and divided by them, as Jerome justly observes, "in their cities, castles and armies," and torn by civil broils and internal dissensions, until the Empire became divided into ten kingdoms: which ten kingdoms comprise a part and is to be found, according to Bishop Lloyd and others, in Modern Europe. I shall give their rise and name in their proper place, when I come to recapitulate on the visions Daniel had, concerning the same Kingdoms, 48 years after Nebuchadnezzar had his dream, and John's of the Roman Empire, 700 years after. "*They shall mingle themselves with the seed of men, yet they shall not cleave one to another.*" And have not the Roman Provinces been surrounded by Protestant Kingdoms, &c., and marrying one with another, (*i. e.* "mingling themselves with the seed of men,") and yet neither union of Church or State has ever ensued.

Daniel, in the vii. chapter of his prophecy, gives a description of the same Kingdoms that was represented to Nebuchadnezzar, by a great image, is shown to him by four different kinds of beasts. The last one was terrible, diverse from all the rest, and it had ten horns, interpreted by the Angel, (v. 17) "*The four beasts are four Kings,*" (v. 24) "*The ten horns are ten Kings.*" "And among the ten horns came up another little horn, before whom three of the ten fell." This little horn all Commentators admit to be the Pope, for he came up among the ten, and the ten were not in existence until the year A. D. 526, and the three first Kingdoms that fell before the Pope, were the Exarchate of Ravenna, the Kingdom of the Lombards, and the State of Rome, the same were annexed to the Pope's dominions. And that same horn was to make war with the saints, and prevail against them until the "Ancient of Days sit." "But the Ancient of Days was to sit, and destroy his Kingdom, and his body be given to the burning flame, (v. 11) and the Kingdom under the whole heaven be given to the saints of the Most High," (v. 27.)

Daniel also, in viii. ch. of his prophecy, has another vision of the same, excepting the head of the image, or the Babylonish Empire, for it was in the reign of Belshazzar, and it was in such a rapid decline that he does not seem to notice it, but refers immediately to the Medo Persian Empire, under Cyrus, which he denominates by a Ram having two horns (*i. e.* the two Kings of Media and Persia,) but one horn was higher than the other, and the higher came up last, (v. 3,) (*i. e.* Cyrus united both crowns by marriage, overcame the Median, and the Kingdom went by the name of the Persian Empire,) (v. 4.) He saw the ram pushing westward, &c., so no beast might stand before him. But, says he, (v. 5) "A he goat came from the west, and touched not the ground," (alluding to Alexander, for Europe is west of Asia; therefore he came from the west, and his marches were so swift, fifty miles of a day, he was said not to touch the ground,) "and he had a notable horn between his eyes," "and he came (v. 6) to the ram that had *two horns*, which I had seen standing before the river, and ran unto him in the fury of his power," (v. 7.) "And I saw him close unto the ram,—smote him,"—"shake his two horns,"—"cast him to the ground, and stamped upon him," &c.

Could we have a better or more accurate description given of what took place afterwards than the prophet of God has given us. The Angel tells

Dan. (v. 20) "The ram which thou sawest having *two horns*, are the Kings of Media and Persia," (v. 21) "And the rough goat is the king of Grecia, and the great horn between his eyes is the first king;" (Kingdom) "And he came to the ram," &c. One can hardly read these words without having some image of Darius' army standing and guarding the river Granicus with about 150,000 men; and Alexander on the other side with his forces, plunging in swimming across the stream, his army, which only consisted of about 35,000, following him, attacking the Persians, routing them, and also defeating them in pitched battle at Isus, Arbella in Persia, and other places. After conquering the Persians, and subduing the then known world, and repining there were no more to conquer, he retired to Babylon, where he gave himself up to intoxication and licentiousness, and died of a fever, in the thirty-fourth year of his age. His natural brother, Philip, succeeded him in the throne, and his two sons, Alexander and Hereules; but in fifteen years they were all three murdered, (Dan. viii. 8) "Then was the great horn broken," (*i. e.*, the great horn between his eyes, or the first Kingdom of the Greeks in Asia,) "and for it came up four notable ones, towards the four winds of heaven," viz: four of Alexander's captains prevailed over the rest; first, Cassander reigned in Greece, and the *West*—Lysimachus in Thrace and the *North*—Ptolemy in Egypt and the *South*—and Seleucus in Syria and the *East*, (v. 9.) "Out of one of them came a little horn." Some suppose that this *little horn* has reference to the Pope of Rome, but I cannot reconeile the application to my mind; because the little horn here spoken of came out of one of the four Kingdoms that the Macedonian Empire (or third Kingdom) was divided into. But the horn that was to persecute and wear out the saints, until the ancient of days sit, was to come up among the ten horns (Kingdoms) of the fourth, or Roman Empire; and this horn was to subdue three kings, but there is nothing said about the other horn subduing three; therefore, I shall apply the *little horn* out of the four Kingdoms, where it will not clash, and appear the most reasonable, (as some Commentators have) viz: to Antichus Epiphanes, who besieged Jerusalem, defiled the altar in the temple by sprinkling swine's blood upon it, and set up the statue of Jupiter Olympus upon the same; sold the office of Priesthood, and carried the daily sacrifice away for three-and-a-half years. But he did not cast down the sanctuary, neither had the transgressors come to their full, nor did he cast down the Prince of the host (which certainly must apply to Jesus,) but the Romans did; they besieged Jerusalem, cast down the sanctuary, destroyed upwards of a million of Jews, carried the daily sacrifice completely away, destroyed the Temple, and carried the Jews that were left captive away to Rome, &c. And this was to be when the transgressors (the Jews) had come to their full, Dan. viii. 23. And the fulness of their iniquity soon came when they (by the consent of the Romans) had shed the blood of him who never sinned.

John in the xiii. ch. of his revelations gives a description of the last beast, viz: the Roman Empire, as the other three had long past away before he received his revelations, which was about the year A. D. 96. He saw it with *ten horns*, just as Daniel did, "And power given to it, over the Saints, and over all nations: And it blasphemed the God of heaven," (v. 6, 7,) compare with Dan. vii. 21, 24, 25.

Rev. xvii. We have a description of the Church of Rome and also the *Beast*," (The Roman Empire) that carries her, (v. 3) "He saw a Woman

{the Church) sit upon a scarlet coloured Beast, &c., having seven heads, and ten horns, (v. 6) I saw the women drunken with the blood of saints," &c. "I wondered with admiration," explained by the Angel, (v. 8) "The beast thou sawest was and is not," "and yet is," &c. (v. 9) "The seven heads are seven mountains, on which the women sitteth," Referring no doubt to Rome, which is situated on seven hills; or to the seven forms of the Roman government, (v. 10) "And there are seven Kings, five are fallen, and one is, and the other is not yet come: and when he cometh he must continue a short space." "Seven Kings, (Kingdoms) For there cannot be a King without a Kingdom," neither a Kingdom without a form of government. And I shall here insert the application of the seven Kings, by Livy and Tacitus, two Roman Historians, in preference to any other, 1. The Consulate, 2. Dictatorship, 3. Decemvirate, 4. Consular of Military Tribunes, 5. The Triumvirate, 6. Imperial Cæsars; the one subsisting at the time of the vision, the other five having fallen and the seventh had not yet come.

An end was put to the imperial name in the year 476, by Odoacer King of the Hemli, who having taken Rome, deposed Momylus Augustulus, the last Emperor of the west. But no new form of Government was established until the year, A. D. 568, when Rome was reduced to a Dukedom, tributary to the Exareh of Ravenna, by Longinus. And this I consider the other Kingdom, (*i. e.* form of government) that makes the event, which in the Apostle's day had not come, for Rome had never experienced this form of Government before. But it was to "continue but a short space," which it did, for the city revolted from the Eastern Emperor to the Pope in the year 727, having existed about 159 years, which is a short space in comparison to the imperial power which preceded and lasted above 500 years, and the Papal which hath now continued upwards of a thousand. So we see that here are the seven Kings, (v. 11) "And the beast that was and is not, even he is the eighth and is of the seven," &c. The Beast *was* under the heathen Emperors, was not under the christian, and yet is (revived) under the Roman Pontiff. The beast therefore upon which the woman rideth, is the Roman government in its last form; and this, we must acknowledge, is the Papal, and is the eighth, and of the seventh, "and goeth into perdition," (v. 12.) "And the ten horns are ten kings, which have received no kingdom as yet," neither did they in John's day, for they were not in existence.

I will here give a list of the ten Kingdoms, with their rise, according to Bishop Lloyd, "1, Huns, A. D. 356. 2, Ostrogroths, 377. 3, Wisigoths, 378. 4, Franks, 407. 5, Vandals, 407. 6, Sueves and Alans, 407. 7, Burgundians, 407. 8, Herules and Rugians, 476. 9, Saxons, 476. 10, Lingobards in Hungary, in 526."

'Thus we see that in the year 526 the Roman Empire became divided into ten Kingdoms, but amid the great disorder and confusion of the times, one Kingdom falling, and another rising, and scarce any subsisting for a long while together, it is very difficult to arrive, at present, to the particular Kingdoms that came out of the Roman Empire, but they have been taken notice of at different times and by different authors; as about, A. D. 1240, by Eberard, bishop of Saltsburgh, in the diet at Ratisbon, and Mr. Whiston, who published his Essay on the Revelation of St. John in the year 1706, observes, "the number was exactly ten." But though there are many more great Kingdoms and Dominions in Europe besides, yet are they out of the bounds of the old Roman Empire, and not so directly within our present inquiry.

Thus, candid reader, I have traced, in a brief manner, by history and Prophecy, the rise and fall of the *four* great Kingdoms, as represented by the image, and the division of the last, or Roman, into ten, as represented by the toes; and we have arrived to the year A. D. 526, and this I shall make use of, in its proper place, to prove that Daniel was speaking of a Kingdom later than the days of Christ, or his apostles.

I shall now endeavour (in brief) to trace out the Kingdom of God as set up in the days of the apostles, together with its organization, its officers, ordinances, laws, gifts, blessings, &c., as recorded in holy writ. Suffice it to say, that after Christ was baptised, Mat. iii. 16, he chose twelve Apostles, and other seventy, and sent them forth (c. x.) with power over unclean spirits, with this proclamation. "The Kingdom of God is at hand." After three years and a half, he was taken by wicked hands and crucified, but the grave could not hold him; death's icy chains could not bind him; he rises from the dead, ascends to his Father, John xx. 17. Gets crowned with all power, in Heaven and on Earth, and returns to his disciples to give them their commission, Mat. xxviii., 19. "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, (v. 20.) "Teaching them to observe *all things*" and on conditions of their teaching all things, that he had commanded them he would be with them alway," (no non-essential here). Again; Mark xvi. 16, "He that believeth and is baptised shall be saved; and he that believeth not, shall be damned," (v. 17, 18.) with the promise of signs following the believer. Also Luke, xxiv. 47, "That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Thus we have a perfect system, which is; 1. Faith. 2. Repentance. 3. Baptism, for the remission of sins. See Acts ii. 38, do xxii. 16. Together with the promise of receiving the Holy Ghost, with the gifts and blessings thereto attending. See I. Cor. xii., c. Mark xvi. 17, 18.

But he commands them to tarry at Jerusalem until they have received their endowment, (*i. e.* the Priesthood) attended with the second Comforter, the Holy Ghost, which he had promised to send unto them, to bring all things to their remembrance and show them things to come. God sent Christ with the Melchizedek Priesthood. See Heb. v. 5, 6. And Christ sent his Apostles with the same Priesthood. See John xvii. 18. Accordingly the Apostles retire to Jerusalem into an upper room, Acts i. 13. There in devout prayer, waiting for the Holy Ghost, which, according to promise came upon them like a mighty rushing wind, that caused them to rejoice, and speak in other tongues, which when the people saw, and heard, were amazed, and said they were *drunk*, &c. But Peter soon silenced them by preaching, and reasoning from the Scriptures, and they were forced to exclaim, "*What shall we do?*" Hear his answer, how literally he obeyed the Commission given him by his Saviour. "*Then Peter said unto them, repent and be baptised every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost.*" "*For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call,* Acts ii. 38, 39. And "*God calls all men every where to repent.*" Therefore the promise is for us.

We also find that the laying on of the hands is an ordinance of the doctrine of Christ, Heb. vi. 2. For the sealing of members in the Church, and for the gift of the Holy Ghost by those holding the Priesthood, Acts viii. 17,

18, 19, also, Acts xix. 6. I Ep. Tim. i. 4, &c. Thus we see that all the ordinances are essential. But some in this our day have grown so wise, they say they are of no use; for instance, water baptism. But we find wherever the Apostles preached, the first thing after the people believed was to baptise them; and not take them on *months' probations* as they do now. Look at the Jailor, Acts xvi. 33, who was baptised the same hour of the night he believed. Again—Lydia, the first sermon she heard, v. 15, same ch. Also, the Eunuch riding along the road, was convinced by Philip's preaching, and was baptised in the first water they came to, Acts viii. 35 to 38. And Christ has said, "Except a man be born of *Water, and of the Spirit*, he cannot enter into the Kingdom of God," John iii. 5.

And again, let us inquire what were the officers that composed this Kingdom? to preach the words of life,—to administer in those holy laws; and to initiate subjects in?

Let the inspired Apostle Paul answer: "When Christ ascended up on high," &c.,—he gave gifts unto men. "And he gave some *Apostles*, and some *Prophets*, and some *Evangelists*, and some *Pastors* and *Teachers*," Ephe. iv. 8 and 11. What were they given for? Ans. (v. 12.) For the perfecting of the Saints, for the work of the ministry, for the edifying of the body (Church) of Christ." How long were they to continue? Ans. (v. 13.) "Till we all come in the unity of the *faith* and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, (v. 14.) "That we *henceforth* be no more children, tossed to and fro, and *carried* about by every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to *deceive*."

Again, I. Ep. Cor. xii. 28. "And God hath set some in the Church. First, *Apostles*; secondly, *Prophets*; thirdly, *Teachers*; after that, *miracles*; then gifts of healing, helps, governments and diversities of tongues."

Thus we see the organization, offices, laws, and order of the Kingdom of God, as set up in the days of the Apostles. And God set those officers in the Church to "*perfect the Saints*" "*for the work of the ministry*," and that we should not be "*carried about by every wind of doctrine*." And where has he ever said he would take them away (until perfection arrives; and then they will be no longer needed), except in cases of transgression and disobedience, on account of which men hath forfeited their rights to them, and Christ has only promised to be with his disciples, "on condition of their teaching *all things* which he commanded them;" But in this day and age of the world, there is scarce a vestige of the ancient order remaining, (non-essentials say they). Therefore we cannot expect Christ to be with such. But without these officers in the Church, we see that we are liable to be carried about by every *false doctrine*. Hence the multifarious clashing, jarring, discord, and division of the present day.

Thus, kind reader, I have presented you with the order of the Kingdom of God, as set up in the days of the Apostles, and I will prove to you (positively, I trust), that this was not the Kingdom Daniel had reference to in the words of my text. "*In the days of these Kings* (i. e. the ten Kingdoms of the Roman Empire) *shall the God of Heaven set up a Kingdom, which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and shall stand forever.*"

First. The Kingdom of God set up in the days of Christ, or his Apostles, did not break in pieces any of the Kingdoms of the world; it was itself

warred against and overcome, in fulfilment of the words of Daniel, chap. vii. 21 v. "I beheld and the same horn made war with the Saints and prevailed against them," (v. 22.) "Until the Ancient of days came, and Judgment was given to the Saints of the most high; and the time came that the Saints possessed the Kingdom," (v. 27.) "And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the Most High; whose Kingdom is an Everlasting Kingdom, and all dominions shall serve and obey him."

John Records, Rev. xiii. 7. "And it was given unto him to make war with the Saints and to overcome them; and power was given him over all kindreds, tongues, and nations," and in fulfilment of these sayings, power has been given to the authorities of the earth to kill the Apostles and inspired men until, if any remained, they were banished from among men, or forced to retire to the desolate islands, or the dens and caves of the mountains of the earth; being men of whom the world was not worthy; while at the same time many false prophets and teachers were introduced in their places, whom men heaped to themselves, because they would not endure sound doctrine. In this way the Kingdom of God became *disorganised* and *lost* from among men, and doctrine and Churches of men instituted in its stead.

Isaiah, in the xxiv. e. of his Prophecies, gives a description of the destructions that is to take place with Priest, People, Earthly Kingdoms, and all. "And that the inhabitants are to be burned, and few men left." And he assigns the reason of this dire calamity, viz: (v. 5.) "*Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.*"

The Apostles likewise have prophesied of the disorganization of the Kingdom set up in their day. Hear Paul, Acts xx. 29. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock," (v. 30.) "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." Also I. Tim. iv. 1. "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and to *doctrines of devils*," II. Tim. iii. 5. "They shall have a *form of godliness*, denying the *power thereof*," (v. 7.) "Ever learning and never able to come to the knowledge of the truth," chap. iv, 3, 4. "For the time will come when they will not endure sound doctrine, but after their own lusts shall they *heap* to themselves teachers, having itching ears." "And they shall turn away their ears from the truth unto fables." Also ii. 3, "Let no man deceive you by any means, for that day shall not come (*i. e.* the coming of Christ) except there come a *falling away* first, and that man of sin be revealed, the son of perdition."

After all these testimonies of the Prophets and Apostles, who can say *but* that the Kingdom set up in the days of Christ was overcome. But I have more testimony to prove *positively* that Daniel had reference to a Kingdom later than the days of Christ or his Apostles.

First, Daniel's Kingdom was to be set up in the days of the ten Kings, or Kingdoms of the Roman Empire, which was not in existence in the days of Christ, neither was until upwards of five hundred years after, as I have heretofore proven.

Second, Daniel's Kingdom, is never to be left (given) to other people; but the Kingdom in the days of Christ was first given to the Jews, Math. xv. 24. "I am only sent unto the lost sheep of the House of Israel." But in

a few years they ceased to bring forth the fruits of the Kingdom. "And Christ tells them, categorically, "That the Kingdom of God shall be taken from them and given to a nation, bringing forth the fruits thereof, see Math. xxi. 43." Which was fulfilled in about ten years after Paul tells them also, Acts, xiii. 46, "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Therefore here is plain positive testimony, that, the *Kingdom* set up in the days of Christ, was not the one Daniel had allusion to, because that was given first to the Jews, afterwards taken from them and given to the Gentiles, and finally overcame. But this last Kingdom is never to change hands, it is never to be left to other people, but it is a kingdom to be organized in the last days by the God of Heaven himself; without the aid of human institutions, or the precepts of men; and, when once organized, it will never cease to roll; all the powers of earth and hell will not impede its progress, until at length the Ancient of days shall sit, and the Lord Jesus will come in the clouds of heaven, with power and great glory, as the King of Kings, and Lord of Lords, and destroy all these Kingdoms, and give the Kingdom, and the greatness of the Kingdom, under the whole Heaven to the saints of the most high. Then there will be but one form of worship, one Lord, and his name one, and he shall be King over all the earth.

Thus we see this last Kingdom will stand forever, and as the Kingdom organized in the days of the Apostles, has been overcome, according to the testimony already adduced from the Prophets, we will now refer to Ecclesiastical History, and see if it bears testimony to the same, and in so doing I shall have reference to Dr. Mosheim, Gahan, Mihner, and Jones's Church History.

The order the Church was established on, I have made manifest in the preceding pages; and it appears that schisms commenced very early in the Church, for persecution raged, and many for fear of death, (no doubt) denied the faith, Rome was travailing in birth, and soon the "man of sin showed his hydra head; Paul said in his day, "that the mystery of iniquity doth already work," II. Thes. ii. 7.

About the year one hundred, all the Apostles it is said were killed off, (except John the beloved Disciple, and he returned from the Isle of Patmos, about the year 98, to Ephesus, where he wrote his Gospel, and there is where Ancient historians leave him; and where modern historians think he died) Peter and Paul were the two last who suffered martyrdom under Nero, Emperor of Rome, but the church flourished (with the exceptions of a few schisms,) under the Apostles' successors, till near the close of the second century, when they commenced sprinkling for Baptism, instead of immersion. Gahan says the first time that sprinkling was performed was on a man, who was very sick upon his bed, and so low he did not expect to live, he was sprinkled in his bed, the man recovered, but he was not received into the church, because he had not been baptised in the legal way; and we know the word "*Baptiso*," in Greek, means *immerse* in Latin, and "*dip or plunge*," in English.

In the third century they began the sprinkling of infants (see Mosheim, vol. 1. p. 69, Gahan 93,) an abomination in the sight of God, and trifling with the atonement, for faith and repentance precedes baptism, and infants cannot believe nor repent. "He that *believeth* and is baptised shall be saved," says the Saviour.

In the year A. D. 323, Constantine, the Emperor, took the reins of church into his hands, amalgamated Church and State; took upon himself the title of

Universal Bishop, heaped large salaries upon the Clergy, and from that time, schisms became more numerous, and the gifts of the holy spirit began to recede more and more from the Church.

In A. D. 325, the celebrated Council of Nice was held, consisting of 318 Bishops, Presbyteries, and Deacons, amounting in all to 2,048. Here was where the famous Nicene Creed, was first concocted and adopted, that caused many (no doubt) to mourn, especially if they did not embrace it, and by the year 570, says Mosheim, all the spiritual gifts had fled. All this time the Roman Church was endeavouring to augment the power, and have the "*Holy See*" (Popery) finally established, which she soon attained, for in the year A. D. 606, the title of Pope was conferred upon Boniface the 3d, and in 608 Mahomet came forth from a cave near Mecca, and began to propagate his religion, and from this time up to the days of Martin Luther, all kinds of licentiousness crept into the Church, (for the Church of Christ was overcome by the Latin or Romish Church) such as, the worshiping of images, relics, said to be of some saint, and in fact nearly all manner of absurdities, were practised. The faggot, the fire, and rack, were the general means employed to make adherents to their faith.

In the ninth Century the Greek Church separated from the Latin, and established its seat at New Rome or Constantinople. Thus with the Latin or Romish Church on the one hand, and the Greek on the other, there was no toleration for those who desired to worship, in the name of the Son of the Virgin, and not believe in the infallibility of the Pope.

Thus they continued hand in hand (for the Greek Church was merely a branch of the Latin) to persecute and put down all others.

In the 12th Century a Merchant near Lyons, by the name of Peter Waldo, commenced a reformation, and gathered a few followers around him, called the Waldenses. And in the same Century, the Albigenes arose from one Arnold, a citizen of Albi near Toulouse. But they were of short duration, for Pope Pius III. sent a crusade against them, and murdered them in the most cruel manner. Who can read the history of the cruelties inflicted upon them in the Vallies of Piedmont, without shuddering at the wickedness and depravity of the Romish Church?

Thus I have (briefly) traced up the Church for the space of 1200 years; and we find that the Historians agree with the Prophets, viz: that the Kingdom of God set up in the days of Christ, and his Apostles, was overcome, and Antichrist erected upon its ruins. Now I shall trace the reformation, commencing with Martin Luther, and take a passing notice of the origin and faith of the most notable orthodox societies, down to the present day, deducing my information from the same Ecclesiastical Historians before quoted. Also from "Buck's Theological Dictionary," "Cobbett's Legacy to Parsons," and from their own Disciplines. And let us see if any of those societies that arose at the beginning of the reformation, or down to the 18th Century, will apply to the "*Kingdom*" Daniel speaks of, (for recollect we are in search of that Kingdom.) If not, we must reject them, as being set up by the God of Heaven.

Martin Luther the Great reformer was born at Eislebon in Upper Saxony in A. D. 1483, he was a monk of the order of the Augustin Friars, and a man of learning. In 1517, Pope Leo sent Tetzal as legate over to Germany, to procure sales for the Pope's notorious Indulgencies, Luther protested against the Pope's absurdities, and those licentious indulgences, in strong terms; several joined him, and here the reformation commenced; but not without opposition.

About the same time, Melanethon, Zuinglius, and John Calvin, began preaching in favour of the reformation. Their doctrine varying somewhat from Luther's, and Calvin's in particular, who was a real predestinarian, and a zealous bigot, or else he would not have had poor Servetus burnt at the stake.

In the mean time Luther was gathering around him his followers. King Henry VIII, who belonged to the Roman Church, was busily employed in writing a *Book* against Luther and his doctrine, and advocating the creeds and doctrines of the Church of Rome, and he so ably defended the same, that the Pope conferred upon him the title of the "*Defender of the Faith.*" But the scene soon changes, Henry being married to Catharine, his deceased Brother's wife, yet falls in love with Anne Boylen, one of the Queen's maids of honor, and makes application to Pope Clement, for a divorce, (That he might marry Anne.) But his Holiness would not grant Henry his request, and for this reason he protested against the Church of Rome, took the affairs into his own hand, and proclaimed himself head of the Church. Here we may date the rise of the Church of England, for it was soon after organized, and established by *law*, and Thomas Cranmer, (formerly a Romish Priest, and carrying a woman about in a clandestine manner, when he was sworn to the vows of the celibacy) was appointed Archbishop of the Church. Soon after he divorced Henry from his wife, and he obtained the object he was seeking after, viz: Anne Boylen. It now became necessary to compose a form of Prayer, accordingly a day was appointed by Bishop Cranmer for the officers of the Church, to assemble together, and compose the same. Accordingly says the account (which I extract from "*Cobbett's Legacy to Parsons,*" and he has taken it, from the records of Parliament,) they assembled together by the laws of the land, assisted by the "*Holy Ghost*" and composed a form of Prayers, &c., which was soon after published in a Book called the "*Prayer Book*" for the use of the Church. And the fire, branding of the cheeks, cropping of the ears, &c., were the general means employed to make the people submit to it. "No wonder (says Cobbett) it affected men's consciences so it took such an affect upon their ears."

After Henry's death his son Edward VI at twelve years old became the *head* of the Church. During his reign a special Act of Parliament was passed to regulate the Church; hence it was established by the *laws* of the land; and not by the law of God, and the Kings and Queens of England to the present day, at their coronation, are sworn to protect the Church, "*as by law established.*"

After Edward's decease a new aspect of things presented themselves. Mary, a bigoted Papist, ascended the Throne: she overthrew the Church, and pronounced all its followers heretics. They signed recantations, asked forgiveness of the Pope, and pronounced the "*Prayer Book*" a heresy. Thus the Church was silenced through her reign.

On the death of Mary, Elizabeth, (an illegitimate Daughter of Henry by Anne Boylen) ascended the Throne. The Church of England was again revived. The "*Prayer Book*" underwent a revision, and so the Church has flourished till the present day.

In A. D. 1536, the Baptists arose and were organized under Simon Menno a native of Friesland, who had formerly been a Roman Priest. Although the Waldenses, and Albigenes baptised, and the Baptists claim their origin from them, yet they cannot with any propriety trace their origin further back than Menno. At first they were called Mennoites, but since changed their name to Baptist, yet there are some that retain the original, see Bucks' T. D. p. 35.

In the 16th Century the Presbyterians arose from John Knox, (a disciple of Calvin) who founded the first Presbyterian Church in Scotland. Therefore, perfectly speaking, Calvin is the founder of their Church.

In the 17th Century the Quakers arose from George Fox, their founder; they called themselves at first, *Seekers*. After the Society was formed they called themselves Friends. "Quaker" is an epithet of reproach by their enemies. Penn and Barelay gave their principles a more regular form than what they were in the days of Fox.

In 1729, the Methodist arose, from John Wesley, a dissenter, and formerly a *Presbyter* in the Church of England. Francis Asbury, and Thomas Coke were ordained in England, and sent over here, where they arrived, at Baltimore, in A. D. 1784, to proclaim the Methodist Doctrine, and build up Churches, and to preside as *Bishops* over the same. They, like Wesley, were both *Presbyters* in the Church of England.

German Reformed descended from a Calvinistic Church in Germany. They remained in a scattered state till 1746, when one Michael Schlatter collected them together, and formed a Society.

The origin and rise of the Universalists is very uncertain. Origen in the 3d. Century (it is said) embraced the sentiments, but the great advocates of more modern times were Ramsey, Dr. Cheyne, Hartly, Dr. Huntingdon, &c.

Thus, kind reader, I have laid before you the origin and rise of the popular Orthodox Societies of the present day, and now I shall endeavour to make a recapitulation and an exposition of some of their most prominent items of faith, commencing first with the Lutherans, whose doctrines are substantially those of the confession of Augsburgh, viz: The Doctrine of the Trinity. "*Tria Juncta in uno*" i. e. three joined in one; a vicarious atonement, made by the passion and death of Jesus Christ; the depravity of human nature, conversion, produced by the Holy Spirit, the resurrection of the body, a future state of rewards and punishments, &c.; which are the cardinal articles of their creed, Buck, Appendix No. v.

They deny the gifts of the Holy Ghost, immediate revelation, Baptism by immersion, and believe in the sprinkling of infants; but deny the *testimony* of Jesus, which is the spirit of prophecy, Rev. xix. 10, and "except ye have that spirit ye are none of his," Rom. viii. 9.

Second. Church of England, "*Prayer Book,*" p. 316. "There is but one true and living God, everlasting without *body, parts, or passions*, maker of all things, &c. In unity of this Godhead, three persons of one substance, power and eternity; the Father, Son and Holy Ghost, the Son who is the begotten of the Father, and of one substance with the Father; took man's nature in the womb of the blessed virgin—and the Godhead and manhood were joined together; whereof is, Christ—God—and man, who suffered, was crucified, dead and buried, to *reconcile the Father to us*, arose from the dead, took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth until he returns to *Judge all men at the last day.*"

Let us examine the above, and see if it is rationable and reasonable.

1st. A God, *without body, parts, or passions*, consisting of three persons.

2nd. One of these persons, who, is very God, was crucified, dead and buried, (*without body, parts or passions.*)

3d. To reconcile his *Father to us*, instead (as Paul says, II. Cor. v. 20,) of reconciling *us* to the Father, thus conveying the idea that his Father must

be *changed* about and made a *new creature*, in order to be reeoneiled to poor, sinful mortals, who are unchanged.

4th. This God (*without body, parts or passions*) arose from the dead, and took upon him his *body* when he had none. But to cap the climax, he has gone to Heaven, there to remain till He comes to Judge the world at the *last day*.

Thus contradicting Acts iii. 20, 21 v., where Peter promises that God will send him again, at the times of restitution of all things spoken by the Prophets; this restitution will be a long time before the *last day*, see Rev. xx. c. and Zaeh. xiv. c.

5th. If he took *all things* appertaining to the perfection of man's nature, he must have taken blood, and flesh and blood cannot inherit the Kingdom of Heaven, see I. Cor. xv. 50. And if without passions, he is without love, for love is the strongest passion existing, and we read that "God is *angry* with the wicked every day." Therefore the God set forth in the "*Prayer Book*" cannot be the God of Israel, for he is a *God of love*, see I. ep. John, iv. 8. The foregoing will equally apply to all who believe in a God, *without body, parts or passions*.

Also p. 159. Sprinkling of Infants is observed, (which is nowhere mentioned in scripture) and sprinkling Adults, for Baptism, instead of immersion. Besides their *vain repetitions* in their Litany, with their rounds of senseless forms, and ceremonies, denying Prophets, the Spiritual gifts, &c.

Third. Baptist Discipline, chap. ii. p. 17. "One true and living God, *without body, parts or passions*," believe in Baptism of adults by immersion, (but not for the *remission* of sins) in the Lord's Supper, second coming of Christ, resurrection of the dead, judgment, and future rewards and punishments. Some of their doctrine is strongly tinctured with Calvinistic, they deny immediate revelation, the spiritual gifts, Prophets, Apostles, the imposition of hands, for the gift of the Holy Ghost, according to Acts viii. 18, and xix. 6.

● *Fourth.* Presbyterian Confession of Faith, chap. ii. p. 9. "One living and true God, everlasting without *body, parts or passions*, p. 16.

"By the decree of God some men and angels are predestinated unto everlasting destruction; others to everlasting life, without any foresight of faith, good works, or any other thing in the creature, as conditions, and the number is so certain and definite, that it cannot either be increased or diminished." According to this *Faith*, where is the use of their preaching to convert souls? because, if I am an *elect*, I will be saved any how, and if not I shall be lost, let me strive till the day I die. This is *universal* salvation with vengeance.

They also believe in sprinkling, or pouring Adults and infants, (yet not essential to salvation, p. 123.) The Lord's Supper, in sanctification, the second coming of Christ, the resurrection from the dead, a general Judgment, and in future reward, only for the elect, and condemnation for all others, but, deny revelation, remission of sins, by being buried with Jesus Christ by *Baptism*, Prophets, Apostles, the Spiritual gifts, the imposition of hands, a literal application of the Prophecies, the second Resurrection, &c., neither do they teach to observe all things, in obedience to the commands of the Saviour. And "cursed is he that continueth not in *all things*, written in the *Law*, to do them," Gal. iii. 10.

Fifth. Quakers, or Friends. Faith, called Ancient Testimony, page 12. Object to the *personality* of God, (13). Three bear record which we own, discard Water Baptism, put no dependance in outward ordinances, believe water Baptism was finished when Christ was crucified. In inward revelation,

and that the spirit must move them to speak or remain silent, that women, have authority to preach, that the Gospel is preached *in* every creature by the spirit, (37) and to be careful of hearing, or reading, any thing that will tend to draw us from the Faith, (41). That the scriptures give no rule, &c., yet any thing contrary to them is a delusion, &c., p. 50. They deny the literal application of the Prophecies, the gathering of Jews, all outward ordinances laid down in the scriptures, the visible advent of Christ, a literal resurrection of the body, the Millennial reign, &c., but take them spiritual. But is this according to the scriptures, "Show me thy *faith without works*, and I will show thee my faith, by my works." "For as the body without the spirit is dead, so *faith without works* is dead, also," James ii. 18, and 26. Neither when we come together are we to remain silent. Hear Paul on the subject. "How is it then brethren? when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." I. Cor. xiv. 26, And women he says must keep silence, and not speak in the Churches, for it is a shame," do. 34, & 35 v. Objection says one, Paul says there were *women* that laboured with him in the Gospel; but how did they labour? Hear him, Titus ii. 4, 5, "Teach the young women to be sober, to love their husbands and children, and to be discrete, and chaste keepers at home," &c. To wash the saints' feet, lodge strangers, relieve the afflicted, &c., I. Tim. v. 10. Neither can I find in scripture any thing said concerning a female Priesthood.

Sixth. Methodists. Discipline Article ii. p. 8, "There is but one living and true God everlasting, *without body or parts*," &c., same as the Church of England, except *passions*, believe in repentance, conversion, Baptism of Infants and Adults, and that of *Three* kinds, sprinkling, pouring. or immersion, p. 71) In class Meetings, in *Mourning Benches*, taking their converts on trial, in Bishops, Elders, and Deacons, in Sanctification, the coming of Christ, the Resurrection from the dead, and in future rewards, and punishments.

But deny Revelation, Prophecy, the Literal application of the Prophecies, and the reign of the Saints on the earth, but believe in a Heaven "*beyond the bounds of time, and space*." Deny the literal gathering of the Jews to Palestine, the Building of Jerusalem, the second resurrection, the Gifts Christ promised, &c.

Seventh. German Reformed. Their Faith is Calvinistic Election and Predestination. Their Church government and all are essentially the same as the Presbyterians (which we have noted) their highest Judicature being a Synod.

Eighth. Universalists. Faith, By Asher Moore, 1841. Believe in one God, the Father, in the Son and in Holy Ghost, (not triune) but separate and distinct, in free salvation to all, that Christ died for all, and that he will have all to be saved. They teach faith and repentance toward God, and in the atonement of Jesus Christ, and peace, meekness, candour, and universal love to all men; that the wicked will receive a punishment in this life according to their crimes, the punishment itself is a mediatorial work, and founded upon mercy, that it is the means of humbling, subduing, and finally reconciling the sinner to God.

They do not believe that any of the outward forms (except a few for church membership) has any thing to do towards our salvation, neither in a literal *hell* hereafter, that Christ came at the destruction of Jerusalem, and that he is never going to come personal again, and deny the Gifts of the Holy Spirit, the imposition of hands, the literal Gathering of the Jews, the Millennial reign of the Saints on earth, and a literal resurrection of the body from the Tomb, &c.

Thus we have before us a Synopsis of the faith of the Orthodox sects (Catholics omitted, for they are not considered Orthodox, but that the Pope is the man of Sin). And if either one is the Kingdom Daniel spoke of, which one is it, and is either one the Church of Christ. And here let me inquire candidly, is God the Author of all these conflicting opinions, divisions and confusions, certainly not, for we read; he is not the "Author of confusion but of peace in *all churches* of the Saints," 1. Cor. xiv. 33.

We here see that they are worshipping a God that they have no just conception of, one without *body, parts, or passions*, a nonentity, a phantom. But says one, is he not a Spirit, certainly he is a personage of Spirit, power and Glory. Paul says there is a spiritual body, I. Cor. xv. 44, and if a body there must be parts, for we all know that the whole is composed of parts. Man was made in the "*image of God*," Gen. i. 27. Christ, was the express *image* of his *person*, Heb. i. 3. Moses talked with him face to face, Ex. xxxiii. 11. The seventy Elders of "Israel saw *him*," Exd. xxiv. 10. Jacob saw *God* face to face and his life was preserved, Gen. xxxii. 30. "And he left off talking with him, and *God went up* from Abraham," Gen. xvii. 22. But says one is he not every where present? Yes, his power and influence is every where present, and we behold it manifest wherever we look; but his dwelling place is in heaven. Hear David, "The Lord is in his holy Temple. The Lord's Throne is in heaven," Psa. xi. 4. And Stephen when he was about to be martyred, saw "Heaven opened, and Jesus standing on the *right hand of God*," Acts vii. 55.

We see also *three* kinds of Baptism, when the Scripture teaches but one, (that is to be administered by man,) see Eph. iv. 5. Some believing one thing and some another; some preaching up election, others free salvation; some a literal hell fire, others preaching against it; some preaching Baptism, by immersion, others sprinkling or pouring, and some not believing in either one, some sprinkling infants, others condemning it, some preaching a literal resurrection of the body, others that it is spiritual; how do all these divisions, accord with the scriptures, when they say one *Faith*, "and by one Spirit are we all baptized into *one body*," I Cor. xii. 13.

Yet there is one thing in which they universally agree, viz: disbelieving in Prophets, Apostles, Immediate Revelation from God (only inward), the ministering of Angels, Prophecy, Gift of Tongues, &c., and in fact they reject nearly all the ancient order of the Church, in the days of the Apostles; therefore they have a "*Form of Godliness* but deny the *power*."

They also deny the literal gathering of the Jews, God's covenant people to Jerusalem, in fulfilment of the Prophecies, see Jer. xxx and xxxi. Also Isa. xi. 11 to 16, also lxxv. 19 to 25, Eze. xx. 33 to 38, Amos ix, 14, 15, Zach. viii. 20 to 23, &c. The building up of Zion, as a place of refuge for the saints of the Most High, when Judgments are poured out upon the wicked, see Joel ii. 32, Isa. lx. Psa. xlviii. 2 to 6. Psa. cii. 13 to 21, &c. Also the first resurrection, which will be the Saints, and the reign with Christ on *Earth a thousand years*, called the Sabbath of Creation or Millennium; refer to those passages of scripture which are positive and literal upon the same, thus Rev. xx. 1 to 8. I Thes. iv. 15, 17. To prove the reign will be on the *earth*, refer to Job xix. 23 to 27, Psa. xxxvii. 9, 11, 22, 29, Math. v. 9, Rev. v. 9, 10. Also xx. 9. And the Resurrection of the wicked, which will take place after the *Thousand years*, when *Death and Hell* and the *sea* give up their dead, and they all stand before God, and are judged according to the things written in the *Book*, see Rev. xx. 11 to 15.

Thus we see those glorious truths are not *believed in* by any of the foregoing sects I have mentioned; and what is the reason? they are scripture truths; kind reader, I will inform you. They have all sprung directly, or indirectly (with few exceptions) from that impure fountain, viz: the Church of Rome, and had their origin in man, built up and conducted by the tenets of men without the aid of Revelation, or the Holy Priesthood, the authority from God; because, if they were in possession of *that*, they would certainly preach the same doctrine that the Apostles preached, and contend for the same blessings; for it is not reasonable to suppose that God would send men 1800 years ago, to preach one doctrine, and now send men (without revelation) to preach another, yet he and his law unchangeable, and Paul has pronounced a curse on an Angel from Heaven, if he should *preach* any doctrine, different from what he taught, see Gal, i. 8. 9.

Who gave those reformers authority to build up Churches, or to administer in the ordinance of the Gospel? Do you suppose, men called of God, would ever have his fellow man burnt, because he differed from him in sentiment, like Calvin had Servetus; and King Henry VIII. (the originator of the Church of England,) who had Tyndall, the first translator of the New Testament, burnt at the stake; and was divorced and married three different wives, during his life.

But do not understand me, that I wish, or have a desire to undervalue the good that has arisen from the effects of the reformation. I believe there are hundreds and thousands, meek humble hearted souls in all the societies I have named, who are living up to the best light and knowledge they have. John Wesley in his day sought after truth. Speaking of the spiritual gifts set in the Church he says, "they fled not because they were not wanted in the church, but the whole world had turned to heathenism, and had *nothing but a dead form left*." Of the Priesthood he says, "There cannot be shown an unbroken chain of Priesthood from the Apostles down to his day;" but he nor any of the rest ever said that God had given them a special revelation, to build up a church. They have a part of the Gospel, but not the fullness of it. But as I said before they have been the means of doing much good, and they will be rewarded for it. It has paved the way for the establishing of the Kingdom Daniel had reference to, that was to be set up *in the "latter days"* by the God of heaven, and not by man, and to stand forever.

We have traced the Kingdom set up in the Days of Christ, until we found it, in fulfilment of the Prophets, disorganised, its officers martyred, overthrown, and Popery erected in its stead; and we have traced down through the reformation and we have not found any yet, that has scarcely a resemblance to the one overcome, or the one spoken of by Daniel, which we are in search after; and if we do find it we shall know it, for it will be organized after the *ancient order*, with all its officers, gifts, blessings, beauty and glory, built upon the *rock revelation*, and to stand forever.

Now let us investigate some of Prophecies, and see if the Prophets have not spoken concerning the Church fleeing into the wilderness, how long she was to stay there, and by what means she was to be brought forth. John the Revelator, who was banished to the Isle of Patmos by Domitian, about A. D. 96. There his Prison became to him a Palace, and there God gave him revelation that should cheer and comfort the church through the days of her mourning; the first three chapters are taken up with charges concerning the seven Churches in Asia.

At the fourth chapter, he says, "A door was opened in heaven, and I was shown things that *were to be hereafter.*"

Recollect this was about 62 years after the church was first established in the days of the Apostles. While wrapt in the visions of God, various scenes of futurity passes before him. In chap. xii. 1, he gives a description of the church, represented by a woman, "Clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars," representing perhaps the *twelve apostles*, the *moon* the changeable things of the world; and the *sun*, the glory of Christ, which adorned her, (v. 6.) He sees her flee into the wilderness (*i. e.* overcome by Antichrist and persecution) where a place is prepared of God; where she is nourished for a *thousand two hundred and three score days*, (v. 14) or time, times and half a time." And her child (alluding to the Priesthood perhaps) was caught up to God and his throne; (v. 5.)

Now if we can find out when she fled, and how long those *days* and *times* are, we can know something of the time when she will come out, or be reorganized.

We will all admit, as long as the Priesthood was upon earth, the gifts and blessings Christ promised, see Mark, xvi. 17, 18, and I. Cer. xii. 8 to 10, were in the Church, and when these ceased she fled.

Dr. Mosheim tells us, that they began to decline in the days of Constantine, and about the year A. D. 570, they were all fled.

Now by referring to Num. xiv. 34, and Eze. iv. 6, the Lord gives a *day* in each instance for a *year*. Therefore, at that rate, a thousand two hundred and three score days, are 1260 years. And a *time* is 360, *times* 720, *half a time* 180, making the 1260 years. Thus by adding the 570, to the 1260, we have 1830, which is the *year* she must be organized, according to this.

John yet continues, while wrapt in his heavenly vision, and contemplating things transpiring down through the vista of future ages, sees the time and the manner when the Church should be again organized, by the God of Heaven, and says Rev. xiv. 6, 7. "And I saw another Angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth and to every nation and kindred, and tongue, and people," (v. 7.) "Saying with a loud voice, fear God and give glory to him, for the hour of his Judgment is come: and worship him that made heaven, and earth, the sea, and the fountains of waters." As I before observed, John received his Revelation about 62 years after the Kingdom was set up in the days of Christ, therefore he could not have had reference to that; because it would be superfluous, for an Angel to commit the Gospel unto man, when they had it already, which they had in John's day.

And has ever one of the sects that has arose from the days of Christ or down through the reformation, had the order that was established in the Church of Christ in the days of the Apostles? Or ever declared that an *Angel* had committed the Gospel unto them? Certainly not; and recollect the proclamation of the Angel that, the "*hour of God's Judgment is come,*" which was not the proclamation in the days of Christ; but "*On earth, peace, good will towards man.*" So now we have found how this Kingdom was to be established, and let us proceed further, and see if we can find one that will answer the description that has been set up in the "*Latter Days.*"

Joseph Smith, (the founder of the "Church of Jesus Christ of Latter Day Saints" according to the commands of Almighty God) was born December A.

D. 1805, in the State of Vermont; sometime after his father removed into Ontario County, N. Y.; cultivating the earth was his employment while young. Two of the family belonged to the Methodist Church, I believe, his brother Hiram, and another, to the Presbyterian. About the year 1822, a great revival took place in the Churches in that neighbourhood; accordingly, Mr. Smith's mind, (who was now in his seventeenth year) was considerably wrought upon; he attended their meetings, Methodist in particular. One said join our Church; we are right, the others are wrong: another, *they* are wrong and we are right. In this situation, (not knowing which was right, and to risk his soul's salvation on "*hope so, or guess so,*" was more than he could endure). He commenced reading his Bible, (but his education was very limited; he could just read; and scarce write his name) believing what he read; until he came to the following passage, "*If any lack wisdom let him ask of God and it shall be given him,* James i. 5.

This was joy to his soul, it was peace to his troubled spirit; he saw that it was his privilege to ask God, and according to his faith to receive; accordingly he retired to a secret grove, not far from his father's house; and there, day after day, did this youth pour out his soul to God, to know which of the sects was right and had the true doctrine, that he might obey the same, and become a member of the Church.

One day while praying, a glorious light encircled him, his mind was caught away from the things of the world, and he was immediately wrapt in a heavenly vision. He saw two angelic beings, whose countenances were glorious beyond expression, stand before him; they declared themselves to be Angels, sent from the Courts of Glory to communicate to him, that his sins were forgiven; that his prayers were heard; and he was told not to go after any of the sects, for the *whole world*, said *they*, are believing in *incorrect doctrines*; that the authority of the Priesthood had long since been taken from the Earth, and they informed him if he was faithful, the true plan of salvation should be revealed to him hereafter," after which they disappeared, leaving his mind in peace and tranquility. He reported what he had received, and Priests and people, with few exceptions, said he was deluded, that there was no such thing as the ministering of Angels, in these days, and not to believe a word of it; but he was not to be overcome, he trusted in the promises of God. One night while laying on his bed praying to God for some kind messenger to inform him of the right and true way, suddenly a light above the brightness of day burst into his room, and immediately he was wrapt in a heavenly vision, he saw a personage about the ordinary size of man in the middle of the room before him. He was dressed in a white flowing robe made fast at the wrists and aneles, and appeared to be without seam. He declared himself to be an Angel of God, sent forth to inform him that the time had nearly arrived, for the Gospel to be preached in power in all the world, as a witness of the coming of Christ, which was near at hand; also that this continent had been inhabited by two distinct races of people; the first was called Jaredites, and came directly from the Tower of Babel. The second was called Nephites, the descendants of Joseph, who came to this land in the days of Zedekiah, King of Judah, about six hundred years before Christ; that they brought with them the Scriptures of the Old Testament engraved upon Brass Plates down to the days of Jeremiah; that they prospered in Arts and Agriculture, had their Prophets among them, who kept a History of their proceedings engraved on plates; that Christ after his crucifixion visited them, chose twelve Apostles, ordained them and gave unto them

his law, and that the Church of Christ was established here, with Prophets, Apostles, and the Spiritual Gifts, &c. ; that in the fourth century after Christ, they were nearly all destroyed on account of their wickedness, and what remained fell into Idolatry ; the last Prophet, Moroni, was commanded by the Lord to make an abridgement of all their records which he did on Gold Plates, and sealed it up by the prayer of faith, with a promise from God that it should be preserved, and in the *last days* be brought forth and go to the remnant of their seed ; the Indians, said he, of whom are a remnant ; and that this record was deposited in a hill called by the Nephites Cumorah, not far from this place ; that the Record was wrote in the reformed Egyptian, and that they could not be translated by the wisdom of this generation, but if he was faithful he should be the honored instrument in bringing it forth, and translating the same by the "*Urim and Thummim*" that was deposited with the Records, and that this Record contained the fulness of the Gospel of Jesus Christ in its purity ; that the knowledge it contained should go to every nation, kindred, tongue, and people, and that the Indian and the Jew should be brought to a knowledge of Christ by believing and obeying the same, and when it comes forth persecution shall rage ; your life shall be sought after, &c., after which the messenger left him.

Mr. Smith having been shown in the Vision the place where the Record was deposited ; accordingly the next morning, 23d day of September, A. D. 1823, visited the place, and from that time he received more and more information concerning what he had to do until the year 1827, when he obtained the Records. A hole of sufficient depth had been dug, and a flat stone laid in the bottom ; then there were four set erect at the outer edges of the bottom stone, joined together with some kind of cement, so as to form a Box. On the bottom stone was laid a Shield or Breastplate, from that arose three pillars made of cement. On the top of these pillars laid the Record, together with the "*Urim and Thummim*," the whole not to extend quite even with the top of the side stones. Over the whole was placed a crowning stone, a small part of which was visible, when he first visited the spot. Each plate was about six by eight inches, and as thick as common tin, and on each side beautifully engraved, and filled with black cement, the whole being about six inches in thickness, and put together with three rings, running through the whole, a part of which was sealed. The unsealed part has been translated ; and contains the Book of Mormon ; and living witnesses, who saw the plates and hefted them have borne testimony to the same. In the year 1830, after the Book was translated and published, the Angel of God according to promise conferred the Holy Priesthood upon Mr. Smith, and gave unto him commandments to Baptize with water in the name of Jesus, and build up the Church of Christ ; which accordingly was organized April 6th, A. D. 1830, with six members.

We believe in one true and living God, (not without body, parts or passions) but a *personage* of Spirit and Glory, in Jesus Christ his Son, and in the Holy Ghost, which bears record of the Father and Son in humble repentance, in Baptism by *immersion*, by those holding the authority for the *remission* of sins, the imposition of hands, and in the *gifts* of the Holy Ghost ; but discard infant Baptism and Sprinkling as an invention of man ; believe in Apostles, Prophets, Evangelists, Pastors, Priests, Teachers, and Deacons ; in Revelations, Visions, and administering of Angels, Tongues, the interpretations and Healings according to our faith, in fact all the gifts Christ has promised, for we are "to live by every word that proceedeth from his mouth."



In the literal gathering of the Jews, the building up of Jerusalem, the gathering of the Saints, the building of Zion, the second coming of Christ, the Restoration, the destruction of the wicked, the *first* and *second* resurrection, the Millennial reign of the Saints on earth one thousand years, after that the Judgment of the wicked. We are firm believers in the Bible from Genesis to Revelations, and that it is God's law written to Judah, and in the Book of Mormon as God's law written to Ephraim, see Hosea, viii. 12, also Eze. xxxvii. 16 to 27. We also believe in virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, to visit the widow and the fatherless in their affliction, to feed, clothe and lodge our enemies, when they stand in need, to search after truth and embrace the same. That the Judgments of God as Earthquakes, Hailstorms, Pestilences, Wars, &c., are hanging over the nations, that the signs of the times bespeak the speedy coming of the son of man, that it is a day of warning and not of many words, that there are people on the globe that will live to see the fulfilment of these things.

Thus candid reader, I have given you a Synopsis of the Faith and organization of the Church of the People called Mormons, and is it not according to the ancient pattern; and have we not found the kingdom spoken of by Daniel that we have been so long in search after? I think we have, for it has been set up by the God of Heaven; and organized in the year 1830, according to computation heretofore made. And John says when he saw the Angel having the Gospel, the proclamation was, that the "*hour* of God's Judgment was come."

Says one how long is that. Let us investigate, Peter says "*one day* with the Lord is as a thousand years, and a thousand years, as *one day*." And there are 24 hours in a day, and 24 divided into 1000 makes about 41 years to the hour, and 14 years has passed since the Gospel was committed; take 14 from 41 leaves 27 years for the winding up scene.

And for these glorious truths which we firmly believe, yea, verily know, have many sealed their testimony with their blood, which has crimsoned the American soil, and many a widow been left to mourn and many a helpless orphan shed a tear; many has been the mother that has had to flee from a burning house, and a savage mob, through the snow, over the burnt Prairies, leaving their footsteps marked with the blood of their lacerated feet, and when nearly exhausted, sat down and gazed upon the livid lips of her Fatherless infant, pressing it to her bosom, trying to warm its freezing limbs, as it was sinking under the cold hand of death; while her crystal tears ran freely, and freezing perhaps as they fell. These are some of the scenes this Church has waded through in noted Missouri and Illinois, for the testimony of Jesus.

But all the combined powers of earth and hell will never be able to overcome it. It is never to be *left to other people*, but to stand forever. In the short space of fourteen years, with everything to contend against, has it gathered in its train about *two hundred thousand souls*.

The Elders have been over the United States, and Canada; in England, Ireland, Scotland, Wales, Germany, Turkey, Jerusalem, Egypt, East Indies, Australasia, Sandwich Islands; and Prince Albert, and Queen Victoria, together with the poor Indian in the forest, have heard the sound, and its course is still onward, and it will continue to roll, until the kingdoms of this world become the Kingdoms of our God and his Christ. AMEN.

W. I. A.